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August 24, 1966

herald

OF HOLINESS

Church of the Nazarene

The Holy Spirit and Traffic Safety

1966 PAGE 6 & 7

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Missionaries Go to School
(See "About the Cover," page 4;
and pages 12 and 13.)



General Superintendent Benner

The Divine Equation

In the study of astronomy I became familiar with the phrase "the human equation." Prior to the more recent development in the use of photographic and electronic equipment for the exact timing of celestial phenomena, it was necessary to depend wholly upon human ability. For example, in the conjunction of two heavenly bodies (when the path of one crossed the path of another) the timing of the precise instant of contact depended on the eye and the hand of the observer.

The problem was that no observer could be absolutely accurate. One would anticipate the conjunction slightly, while another would lag in his reactions. This element of error from absolute accuracy was called "the human equation."

Of course this element is found in all areas of human activity. In its broadest sense it is defined as "the factor of human strength or weakness that needs to be considered in predicting the outcome of any social, political, economic, or mechanical process operated by human agency." To this could properly be added "religious or spiritual" processes.

While the possibility of strength is included, the human equation much more frequently involves weakness. It highlights the errors,

distortions, inadequate judgment, and insufficiency of the human.

In pondering upon this recently, I was impressed with it in relation to spiritual truth. Humanity, apart from God, faces constantly the problems of weakness, ignorance, false values, and inner evil. The human equation frustrates the noblest efforts to achieve peace of mind and worthwhileness in life and achievement.

But for that person who knows God and whose life is wholly committed to His will, there is always and gloriously *the divine equation*. Such an individual is not limited to the human, but has at his disposal the unlimited grace, love, and power of God.

The divine equation! "My God shall supply all your need according to his riches in glory by Christ Jesus" (Philippians 4:19); "God is faithful, who will not suffer you to be tempted above that ye are able; but will with the temptation also make a way to escape, that ye may be able to bear it" (I Corinthians 10:13); "Who shall separate us from the love of Christ? shall tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword? . . . Nay, in all these things we are more than conquerors through him that loved us" (Romans 8:35-37).

"God is able"! This is the divine equation.

NO EXCUSE WOULD DO. *The children had to salvage the unfortunate, floundering bird, take it home, and wash its oily feathers.*



To Fly Again

• By G. Franklin Allee

It was only an oil-spattered loon, a graceless bird at its best, hunkered down in its lonely misery on the tide-washed beach of a tiny and desolate island, unable to fly in its present condition and never much at walking.

But as children are what they are, warm pity welled up in the hearts of the son and daughters of Arthur Gordon, who tells us the story in *Guideposts*. No excuse would do—they must salvage the unfortunate and floundering bird, take it home with them, where in the bathtub and with the application of much soap and warm water they could cleanse away the sticky oil and set it free to fly again.

Then Mr. Gordon makes this thought-provoking observation: "The worst thing that can happen to any creature is that it

be made incapable of doing the thing it was made to do."

There is a shameful thing that has happened to the human race. Fashioned in the image of God's purity, man willfully took upon himself sin's handicap. Shaped in the beauty of God's holiness, he has generally followed the pattern of sin's ugliness. Endowed with gifts and graces denied the angels, he submitted himself to the deforming power of evil.

Fitted to reign as a righteous prince, he surrendered his high order and descended to a place of servitude in unholy living. And in doing all this he has not only brought untold injury and damnation upon himself; but what is more to be lamented, he has defeated the high and holy purpose of God in himself, which was that

he should walk before God and be perfect, until he came to realize he is unable to do the thing he was made to do.

By rebelling against the authority of his Creator, man denied himself his highest possible achievement and invited into the entire race the weakening and destructive element of indwelling sin, thus hindering him from reaching his God-planned place in life, where he would live a life free from sin and walk in constant and open fellowship with his Lord.

And what a pitiful spectacle he has become! To what depths he has descended, to what bondage he has bowed! Planned to be a freeman, he lives as a slave, a slave who has fashioned his own chains of bondage.

One of the saddest sights in the world is to see a defeated Chris-

tian, one who is unable to live the life God planned for him, floundering in half-defeat, unhappy and ineffective, the victim of the old nature of inborn sin.

But wait a moment! The story is not all told. The happier part waits to be heard. For, just as the oil-hampered bird's feathers were cleansed and it was made fit to fly again, so through the cross of Calvary our Lord has given us power again to live according to plan.

Our Heavenly Father has not left His children without hope of reconstruction. He has provided a way back to purity and a life of victory. Just as in the beginning man was made to live triumphantly, now we are given back that lost estate through the indwelling power of the Holy Spirit. A "fountain" has been opened "in the house of David for sin and for uncleanness," so that God's people may live the sanctified life, victorious over doubt, composed in trial, charitable with the unlovely, and as far as they are concerned, at peace with their enemies.

No greater good can come to a human being than that he should be delivered from his spiritual handicap, the corrupt nature of sin, regain his spiritual birthright, and follow God's original plan for his life to live in beautiful fellowship with his Lord. Surely, if anything of God's plan can be discerned in His Word, this is the will of God.

The life of the sanctified in Christ is one of triumph, not defeat; it is accomplishment, not failure; it is hopefulness alive and alert, not the pessimism of death; it is living according to the fashioning of God's creativeness, the subduing of darkness, and the admittance of glorious light. It is living the way we were made to live. It is doing the thing we were made to do. God made us to fly as eagles. Let us not grovel in the earth.

His H

Brooksie Lawrence had bleeding tubercular lung cavities the size of half-dollars and God healed her so perfectly no scars remain. I witnessed her healing and saw the X rays confirming it.

Mrs. Lawrence's suffering began early in 1964, after she had backslidden and left the church. First she was hospitalized with virus pneumonia. Back at home she developed a hacking cough, began spitting up blood, scantily at first, later profusely, and weakened until she could barely be up. By June she'd had four major operations, was morbidly depressed, and had become emotionally upset—often threatening suicide.

When her doctor X-rayed her lungs he said, "Mrs. Lawrence, there are two big spots on your left lung. It looks like tuberculosis . . ."

"The darkest day I ever lived was the day I packed my bags to go to that T.B. hospital and

About the Cover . . .

Norlyn and Bobbie Brough are among thirty-one new appointees who attended recently a thirteen-day institute which had as its purpose to help get them ready for their new and somewhat strange task of being missionaries. Along with other candidates, they were commissioned in a June sending service on the campus of Bethany Nazarene College.

The Broughs (pronounced Bruff) have been assigned to the Nicaragua-Costa Rica district, where Rev. Dean Galloway is field superintendent. Mr. Brough formerly served as pastor of El Paso (Tex.) Grace Church.

An interesting photo feature on pages 12 and 13 explains the institute, workshop, and sending service. It was developed by Franklin Cook, administrative assistant in the World Missions office.

—Managing Editor

ling Hand

kissed my babies good-bye," she said to me. (Josie was two-and-a-half and Jeanie was one month old.)

"I cried like I was dying," Brooksie said, "as I held Josie in my arms and tried to make her understand. 'Mommy's got to go away, but maybe someday I can come back,' I tried to say, as I choked and swallowed and tried again.

"Josie's little blue eyes looked empty and dazed—so far away. She acted as if she thought I was going off to never come back, and that was what I thought too. And then when I picked up Jeanie, and held her close to my heart, it was like my heart was being jerked out of me a piece at a time. O my sweet baby, when will I ever see you again? I wondered. And my husband. Poor Frank! My heart ached for him.

"I glanced around the room. There it was: the furniture we'd worked so hard to pay for, our pictures made together in happier times, my babies' toys scattered over the floor. I wouldn't have cared if they'd been piled around forty feet deep. I wished I'd never spoken unkind to Frank and Josie—so much I regretted—things I hadn't thought of before . . ."

Mrs. Lawrence's hospital admittance was on July 28. Except for going to the ladies' lounge, she was confined to her room, with only a window view of jagged, bleak rooftops silhouetted against the changing sky.

How empty and lonely was that room: a bed, a bedside table, and a chair! How profes-

sional and depressing that hospital seemed to me! There was the constant drumming of doctors' and nurses' footsteps, sickening smells of disinfectants and medications, and the mournful groans of patients.

After Brooksie had been hospitalized for a short time her doctor told her she had tuberculosis in *both* lungs, and two cavities the size of half-dollars in the upper lobe of the left lung. "My dear, you're going to have to have surgery. At least half of that left lung's got to go," he said.

That night Brooksie began saving her sleeping pills to commit suicide. After three weeks she had thirty-eight. Fortunately a nurse found them and took them away. Then Mrs. Lawrence was given psychiatric treatments, unsuccessfully.

When my husband and I visited her she talked to us, incoherently through a mask. She tried to be gay but her sad brown eyes were always clouded with suffering and tears. She spoke despondently of her husband, who she saw only on weekends, and her daughters, whom she saw just briefly every six weeks. When we'd leave she followed us as far as was allowed and dropped her head as we walked away. (I always cried in my heart.) Her condition worsened. In her muddled thinking the nights grew a thousand grasping hands, and she had none to flee to, until finally she fled to God.

"One night I reached the absolute end of myself," she said. "I got down on my knees by that little hospital bed, and I prayed like I'd never prayed before in my life. I confessed every sin I

could think of and I begged God to forgive me for going back on Him. I told Him that if He would heal me I'd serve Him the rest of my life and do everything I could to please Him, and tell everybody I could about my conversion and healing. When I got up I felt like heaven was all around me. I wasn't lonely and scared anymore. That whole room was so full of God's presence and glory it was like He was everywhere all at once. You talk about sleeping? Dorothy, I slept that night," she said to me, as her eyes shone with victory.

Soon it was X-ray time again. "I looked forward to it," she said. "My first X ray after my healing puzzled the doctor, who read it so much that he thought he had it confused with someone else's; so he had another made and studied it closely."

"I've never seen anything like this," he said. "I can't find any cavities—not even *any signs* where there's ever been any."

"Man," said she, in a voice that now vibrates with happiness, "God healed me!"

"Think of it! God not only healed my tuberculosis, but even erased the scars," Brooksie said to me.

She was released from the hospital on January 28, 1965, exactly six months after admittance. She does her housework, and cares for her children and has joined and attends the church my husband pastored at Jackson, Tennessee.

Yes, the effectual, fervent prayer availed much—for broken hearts, broken homes, and broken bodies!



Freeway life offers a good opportunity to test your religion

The Holy Spirit *And Traffic Safety*

• By Torval W. Nilsen

Eyes flashing angrily; the driver of the expensive hard-top shook his clenched fist at me. At the same time he mouthed words that seemed to say: "You're not going to crowd in ahead of me!"

My attempt to change lanes on

an unfamiliar freeway occasioned this angry outburst. I had taken the customary precaution of checking the rear-view mirror for a safe distance before flicking the turn signal to indicate my intention. But this driver apparently interpreted my action as a chal-

lenge. He suddenly unleashed his three-hundred-plus-horsepower and pulled alongside. I got the message: "Give—or get clobbered!"

So I "gave!"

But as I did, several alternate actions flashed through my mind,

resisted the devil-inspired impulse to give him a Cheshire cat grin, and instead gave him a bland, unperturbed look.

not all of which were consistent with the doctrine of heart holiness. It was clear that such brash aggressiveness needed to be challenged. But how?

Perhaps I should pull alongside his car and give him a dirty look and shake my fist at him. But such a maneuver might evoke a response similar to that occasioned by my flashing turn signal. Maybe I should jam the accelerator down hard and cut him off.

As it happened, I did neither. I followed him down an off-ramp and our cars stopped side by side at a signal. I resisted the devil-inspired impulse to give him a Cheshire cat grin and instead merely gave him a bland, unperturbed look. He mellowed and pointed to three small children in the back seat, evidently to justify his offensive driving. I didn't challenge his logic. When the light turned green he forged ahead, our cars became separated, and I never saw him again.

Insurance company statistics indicate that not every traffic confrontation ends so happily. In fact, insurance companies also inform us of another horrible fact: In the entire history of the United States roughly three times as many persons have been killed in auto accidents as in all U.S. wars. Shockingly we read that over one and one-half million persons are involved in injury accidents each

year on American highways. And over 40,000 people die!

What's the major cause of this carnage? Carelessness heads the list, accounting for over 90 percent of all accidents.

Carelessness could include many forms of uncontrol all the way from drunkenness to venting the frustrations of pressures from work or home to the driving of vehicles which are unsafe because of a lack of sense of responsibility. Not unrelated would be the actions of my friend with flaming eyes and Satan's subtle suggestions which came to me.

The problem of traffic safety relates to proper control. Happily, a Christian solution is possible because the Christian has at his disposal the resources which can give proper directions to every phase of life. Not that the Holy Spirit exempts us from the consequences of violating the laws of physics, but He does give assistance in understanding and a disposition which manifests His presence within by a kind reasonableness.

The Word of God teaches that "to whom ye yield yourselves servants to obey, his servants ye are to whom ye obey; whether of sin unto death, or of obedience unto righteousness" (Romans 6:16). Our allegiance determines whether the expression of our lives will be

consistent with the works of the flesh or the fruits of the Spirit. Thus by surrendering ourselves to God we permit Him to fill with His Spirit, so that in every area of our lives (our driving included) our expression may be consistent with God-inspired control rather than Satanically inspired explosion.

The assurance of being a child of God produces a maturity which will affect every area of our lives—including time spent on the highway. Failure to choose the Lord leaves one subject to the outcroppings of such traffic hazards as "hatred . . . wrath, strife . . . envyings, murders, drunkenness, revellings, and such like" (Galatians 5:20-21). Following Him permits the emergence of the fruit of the Spirit, "love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, temperance [or self-control]" (Galatians 5:22-23).

While traffic safety is not generally suggested as a reason for evangelism, it could be one of the happy by-products. Certainly our decorum behind the wheel provides opportunity for a meaningful witness.

When John wrote, "If we walk in the light . . ." (I John 1:7), he was not referring to traffic signals; but following his admonition by exercising control in this as well as other areas of life will result in a fuller, safer—and probably a much longer—life.

"Pastor, Please Don't Call on Me to Pray!"

• By James H. Jackson

During my first week in a new pastorate, a lady said to me with firmness, "Pastor, please don't call on me to pray in public." She went on to indicate how she felt when this happened and said that it was too embarrassing for her ever to try to pray in public.

Although other individuals may not have been so positive in making a comment, no doubt they have felt some of the inadequacies which this lady expressed. Public prayer by laymen is a common practice in our church and perhaps we ought to consider some suggestions on how to learn to pray in public.

There are impromptu prayers, such as at prayer meeting; but there are more formal prayers at other services and community affairs. These are the prayers about which we are concerned in this discussion.

Whether one is praying in public or in private, attitude is probably one of the first considerations. We are praying to God. We recognize that He "is a Spirit, and they that worship him must worship him in spirit and in truth."

We are not praying about God. We are not praying at persons. Prayer assumes faith on the part of the one praying. This spirit must be conveyed to those who may be sharing in the prayer.

In public prayer, there is the difference that the one praying is actually speaking for the congregation. He is helping others to pray in the same manner in which he is praying. Public prayer must have an attitude of optimism.

Public prayer should "lead" the listener in prayer. This is not a

time to preach or to exhort. Prayer is helping the congregation to come face-to-face with God and talk with Him.

If possible, some preparation for praying in public would be helpful.

(1) Organize your thoughts. This does not mean you will prepare for prayer as for a speech, but there are some ways to pray that are more helpful than others. Prayer in public should begin with praise. We need to reaffirm faith and confidence in God. Public prayer should recognize our dependence upon God. Following the establishment of this spirit in the prayer, we can bring our petitions to God. Help the listener enter into the presence of God with confidence and humility. If possible, use scripture to assist faith. Public prayer should not be a chronicle of the problems for which prayer is being asked. This is not the way to announce that there is a funeral or someone is in the hospital.

(2) Build the faith of the listener while praying. This can be done by recognizing the answers to prayer that have been witnessed during the past week. Relate the prayer to the promises of God.

(3) Conclude the prayer with expectant faith. Use a promise from the Bible, such as John 15:7, to help build this faith.

Public prayer can be practiced. Often we avoid the thought of preparing to pray. On the other hand, there are many times that the Spirit has used a prayer that has been prepared beforetime. This is the important consideration: Does the Spirit lead the prayer—whether given impromptu or with

preparation? If you know ahead of time that you will be asked to pray, think about the prayer. Pray about the prayer. Write down some ideas as to the occasion and the congregation.

What are the purposes of the prayer? Is it an invocation? Is the prayer to be a grace for the food? Is the prayer during the offering? If you feel that you will be nervous during such a prayer, write down some key ideas on a small card that you may hold in your hand.

When you pray in public, it is important to be heard. Project your voice so that members of the congregation may hear and thus participate in your thoughts and expressions of devotion. It is true that you need not shout to be heard of God, and if you are praying to God no human being needs to hear; but if it is a public prayer and you are leading other worshippers in prayer, they should hear you. The tone, quality, and emotion of your voice should convey a contagious faith. Let the mood of optimism and faith permeate your soul, mind, and spirit.

Laymen should pray in public. Prayer is not the sole province of the ordained clergy. When you are called upon to lead in prayer, be prepared to share your faith in God publicly. This is another way in which we can bear witness that we believe in God and His power.

The next time your pastor says, "Will you please pray the invocation at the missionary meeting?" you will respond, "With the help of the Spirit, I will."



The Joy of Needfulness

• By C. Neil Strait

A new and meaningful word has worked itself into our vocabulary. The word is *needfulness*! It is a word that calls for closer examination.

I heard recently the story of a father who had taken on a painting task. His son, wanting to help, inquired of the father if there was some task he might perform. The father asked the boy to hold the ladder while he painted.

The father knew, of course, that the small lad would not have been much help had the ladder begun to fall. But the boy did feel helpful and responsible. He held to the ladder with all his might.

The father, on another occasion, needed a smaller brush for some trim work. He asked the son to get one of the smaller brushes from another room. Yes, perhaps the father could have saved time and eliminated the possibility of the lad bringing the wrong brush by going himself. But he was making the boy feel needful.

Still at a later time he sent the boy to get some cleaning rags and other little items. He sent the

boy on errands that made him feel useful.

When the painting was finished and the father came down from the ladder, he looked for a moment at the freshly painted wall and said, "Son, I'd say *we* did a pretty good job of painting, wouldn't you?"

The son beamed at his father and replied: "Yes, sir, Dad, we sure did!"

The father, through the errands and the small but important tasks, had planted within the boy the seed of *needfulness*, the need to feel useful and helpful a basic need in every personality.

Needfulness has healing potential. In old age there is danger of a person feeling like "he is in the way." He is often forbidden an active life—due to ill health—and he feels useless. Often it is like a "shot in the arm" for such a person to discover some task he can perform. For then he feels needed, and this feeling fills a basic need of his life.

However, needfulness is a basic

need regardless of age. The youth needs to know he is needed. The child must feel wanted. The mother and father need to be reassured of their valuable and much-needed roles. The basic need to be useful and helpful escapes no one.

Dr. Louis Evans tells of being invited by a missionary doctor in Korea to witness a major operation. The surgical ward was a crude shop. The heat was oppressive. The odors were nauseating. But Dr. Evans was amazed at the untiring efforts of the doctor. After several hours the operation was over and the two men retired to the small office of the missionary doctor.

Dr. Evans asked the missionary: "How much would you have been paid for that operation in America?" "Probably, five hundred dollars," the doctor answered. "I'm curious," said Mr. Evans. "How much do you get here in Korea in this mission station?"

The doctor picked from his desk a dented copper coin and said, "Well to begin with—this. She came into our mission holding this coin and with tears in her eyes asked me, 'Doctor, do you suppose this would pay for an operation?' I looked at her and said, 'I think so.'"

The missionary doctor went on to say: "To begin with—this dented coin, but most of all"—and tears filled his eyes—"most of all it makes me feel so good inside knowing that my hands for a few hours have been the hands of Jesus Christ healing a sick woman."

To know that you are needed is a thrilling experience.

It is an experience that many need to know. And some can know it only as we make others about us feel wanted and useful.

Too often we see service in terms of how it can profit us, either materially or in some other way. Seldom do we view our service in terms of our helping another just for the sake of knowing that we are needed.

The thought of needfulness needs to be upon our minds more and should cast its influence upon our service to others.

Editorially Speaking

● By W. T. PURKISER

The Ugly Evangelical

William Lederer and Eugene Burdick wrote a best-seller a few years ago which they called *The Ugly American*. Its theme was the way in which American diplomats abroad manage to "put their worst foot forward."

The overall impression of the book is frightening, because we who live in the United States suspect that its fiction may be based on altogether too much fact.

There is no charge that all Americans are ugly. But we wince when we see ourselves as others see us. Often it isn't a pretty sight.

A quick remedy for the situation described in *The Ugly American* is quite beyond our power. But there is another problem in the area of "image" that may very well concern us. It is the picture of "the ugly evangelical."

If there is any company of people on the face of God's earth who ought to be radiant and Christlike, it is those who embrace the saving gospel of our Lord Jesus Christ. Yet so often evangelicals present to the world a grim, loveless, and sour face.

Instances of this are too painful to report in detail. One of the latest is the mock "prayer" offered by the president of an ultra-fundamentalist school for a city-wide evangelistic campaign conducted by an evangelist from whom his group has withheld fellowship across the years.

Christ deserves a better representation to our generation than this sort of in-fighting. There is nothing in His gospel to create the suspicious, distrustful, narrow, and bigoted attitudes so often represented as "Christian."

Let us get it on the record that the harsh and hateful reactions of some of the brethren are not due to the fact that they are evangelicals. They are due to the fact that they are not evangelical enough.

Angry and discourteous behavior is actually a betrayal of the cause it is supposed to support. It is an unspoken confession of insecurity. In spite of its loud assertions, it is devoid of any real faith.

An American observer of the social scene wrote in another context a description of the real inner problems of "the ugly evangelical":

"A demoralized people is one in which the

individual has become isolated and is the prey of his own suspicions. He trusts nobody and nothing, not even himself. He believes nothing, except the worst of everybody and everything. He sees only confusion in himself and conspiracies in other men. That is panic. That is disintegration. That is what comes when in some sudden emergency of their lives men find themselves unsupported by clear convictions that transcend their immediate and personal desires."

THERE IS ONE SURE and sudden cure for such spiritual ugliness. It is the cleansing, irradiating, infilling baptism of perfect love. Christianity is more than light. It is love, "shed abroad in our hearts by the Holy Ghost which is given unto us."

God's kind of love is not a soft and spineless sentimentality. God's kind of love is sturdy and straightforward. Yet it is kind and courteous to all men.

God's kind of love is inclusive. It is love even for the ugly, as difficult as such seems. Its attitude is expressed in Edwin Markham's oft-quoted lines:

*He drew a circle that shut me out—
Heretic, rebel, a thing to flout.
But Love and I had the wit to win:
We drew a circle that took him in.*

Love like this doesn't just happen. When we talk about "falling in love," we speak of that human emotion which is a response of the heart to worth seen in another. But Christian love is a function of the total person—heart, mind, and will.

Such love is, at least on one side of it, the ability and determination to love people we do not like. As William Barclay put it, "It is certainly true that this Christian love is not an easy sentimental thing; it is not an automatic and unsought emotional response. It is a victory won over self. The plain fact is that this Christian love is the fruit of the Spirit; it is something which is quite impossible without the dynamic of Jesus Christ. That is why it is futile to talk about the world accepting the ethics of the Sermon on the Mount and of Christian love. The plain truth is that the world cannot accept them;

only the Spirit-filled, Christ-devoted Christian can."

Cold type is a difficult medium through which to communicate the overtones of the heart. These lines are not written in a spirit of censure but of yearning. Our world will never be driven to the Saviour by our strictures. It can be wooed by the Saviour only through the channels of our compassion.

The ugly evangelical need not remain ugly. There is a "beauty treatment" that transforms the spirit. "The king's daughter" and His son may be "all glorious within" (Ps. 45:13). The Bible consistently speaks of "the beauty of holiness."

Let us never surrender a single central conviction of our evangelical faith. But let us keep our convictions from going sour by taking care always to speak "the truth in love."

Nibbling Themselves Lost

An old-time sheep man had an interesting explanation for the way sheep stray from the flock. He said that they just "nibble themselves lost." Drawn by first one clump of grass and then another, the animal just keeps on following the grass without looking up.

"Finally, when he does look around," the writer explained, "he discovers himself in a canyon far away from the shepherd and with the night coming on. He is lost, but as to the particular moment it happened, he has no idea."

What happens to sheep also happens to people. No one ever starts out to get lost. Becoming lost is something that happens quite unawares.

This is probably our greatest danger. Rarely, if ever, does a Christian decide to renounce his faith and go back to his old life.

Even when such seems to happen, it is usually the result of "nibbling" farther and farther away from the pasture. To change the comparison, backsliding is more often by a slow leak than by a blowout.

Nor do any of us dare say, "It can't happen to me." Our enemy is too sly, and our own capacity for self-delusion too large, to permit us any complacency.

The safeguard against "nibbling oneself lost" is to stay close to the Shepherd and close to the flock. The grass "on the other side of the fence" isn't really as green as it seems.

The Shepherd's promise is only to those who follow Him, but it is blessed and reassuring. "My sheep hear my voice, and I know them, and they follow me: and I give unto them eternal life; and they shall never perish, neither shall any man pluck them out of my hand" (John 10:27-28).

That this is no basis for presumption to the rebellious and indifferent goes without saying. To be Christ's means to follow Him, and the promise is definitely so limited.

But it does give encouragement to help us see that we need never "nibble ourselves lost." Our Shepherd's presence is our salvation and our safety.

Filling the Feeder

September marks what in some ways is the beginning of the church school year, just as it marks the beginning of the secular school year in most areas. For the majority of people, summer ends with Labor Day, even though fall officially begins some two weeks later.

Whether it be summer slump or summer "hump," there is a new breath of life, a new burst of activity, with the approach of fall. It is time to begin again, to pick up where we were before heat and vacations took their toll, and to move on beyond.

"Operation Involvement" is the name chosen by the Department of Church Schools for its September enlistment program. Excellent helps are available for the local Sunday schools, including a splendid new "Manual of Survey Plans," *Reaching the Unchurched*, survey cards, and a film entitled "The Investors," portraying methods and results of church school outreach work.

The 1966 "special" *Herald of Holiness*, coming the first week of September, is available in quantity lots and is designed to be used in connection with the survey work or for community distribution. This is not just another "promotional gimmick." Its objective is people, young and old.

It is easy to report that one is "sick of statistics." It is not so easy to confess that we may be unconcerned about folks.

September is a time when local churches can begin "filling the feeder" through their Sunday schools. The church school is not the church. It is, and has been for a number of decades, the "feeder" from which most of our church membership comes.

Getting a person enrolled in Sunday school is not the goal in itself. But it is one means to the goal. It gives us our "prospect list." It helps to prepare the way for taking the gospel to hearts and homes otherwise untouched.

In the dawning "space age" when multitudes are muddled by constant chatter about "new morality" and "the death of God," what could be more important than working to bring all we can under the influence of sound Bible teaching in Sunday school and church?



CONGRATULATES CANDIDATE—World Missions executive secretary, Dr. E. S. Phillips, congratulates Mrs. Zola Shipman, wife of Rev. William Shipman, as she receives her missionary commission. The Shipmans have been assigned to British Guiana.

Missionaries Go Back to School

Photos by Franklin Cook



VETERAN Paul Dayhoff, Africa, (left photo) speaks to a point during the workshop as Missionary Lyle Prescott, Virgin Islands, looks on. **APPOINTEE** Daryl Schendel (center photo) absorbs some of the insight of the veterans. He and his wife are under general appointment. **DR. AND MRS. SAMUEL Hynd** (right photo), medical missionaries to Africa, take part in the discussions.



More than 1,200 persons gathered June 19 in Bethany (Okla.) First Church to hear missionaries give views on their special assignments, and watch thirty-one candidates for missionary service receive their commission.

The Sunday evening service came midway between a six-day workshop for thirty-five veteran missionaries and a thirteen-day institute for new appointees held on the campus of Bethany Nazarene College.

Eight veterans and candidates spoke on special areas of missions. Medicine, education, preaching, and business were among the subjects. "The Bible is the best tonic in the world," said Dr. Samuel Hynd, a medical doctor in Swaziland. Dr. E. S. Phillips, World Missions executive secretary, presented commissions to the new missionaries.

Two general superintendents were among speakers during the workshop and institute. Both Dr. and Mrs. G. B. Williamson addressed the missionaries, as well as Dr. George Coulter.

Other headquarters personnel on hand for at least part of the two-and-one-half-week session were General Secretary B. Edgar Johnson; Mary Scott, N.W.M.S. executive secretary; Helen Temple, office editor of the **Other Sheep**; Dr. H. T. Reza, Spanish Department executive director; Rev. William Vaughters, Spanish Nazarene seminary director; and Neil Rimington, World Missions financial assistant.

Rev. Paul Orjala, veteran missionary to Haiti, and seminary missions professor, was director.

Rev. Franklin Cook, administrative assistant to Dr. Phillips, tells the story in pictures on these two pages.





IT WAS BACK TO SCHOOL for thirty-five veteran missionaries and thirty-one appointees (above) as they responded to questions by Director Paul Orjala. Orjala, left, and Rev. Marshall Griffith, Nicaragua, (upper left photo) discuss missions concepts. Dr. H. T. Reza, left, and Missionary Prescott (left photo) relax between sessions. Orjala (lower left) explains to new missionaries some of the intricacies in understanding people in foreign lands, while a missionary (below) busies himself making notes.



Archives Become Refuge For Historical Material

The group remembering the Church of the Nazarene's formative years—the 1910's and '20's—is getting smaller. At the Golden Anniversary in 1958, only about five hundred persons could be identified as members of one of the three groups which merged to form the church in 1908. The number is much less now.

Time has brought changes. Brush arbors have given way to beautiful churches. An airplane or an air-conditioned car, instead of a horse with saddlebag filled with clothing and a Bible, carries the minister across the country. Nazarenes today know of early church experiences only by what they hear or read.

In seeking to build up a depository of historical material, the church has set aside library space at Headquarters to store and display them. Guidance is offered to those who desire to do research among these materials. An archivist is at work to direct the acquisition and prepare adequate index of materials. This is carried out under the supervision of the General Secretary, who is charged by the *Manual* "to collect available historical material relating to the rise and development of our denomination . . ."

You can help—Many valuable records have gone from the attic to the trash heap because children or heirs did not recognize their value to the church. The collection of adequate historical records can be made only as we receive the cooperation of all. Listed here are some suggestions or materials that may save irreplaceable historical material.

Books and Pamphlets. Biographical materials by or about Nazarenes or other holiness leaders are especially valuable. Books portraying the revival of the holiness emphasis in the late 1800's or early 1900's give background to the organization of the church.

Manuscripts and Letters. These may be handwritten or typed. Even carbons are acceptable. Handwritten letters are especially valuable.

Diaries. The historic value of these is unexcelled, as the writer is writing only or especially for his own sake. Naturally, release of any statements from these sources is rigidly controlled.

Papers and Periodicals. We have complete file of all periodicals published by our Publishing House since its organization in 1912. We have only limited copies of other holiness

periodicals such as the *Christian Witness*, the *Revivalist*, the *Pentecostal Herald*, to name a few. We have only scattered copies of *Nazarene Messenger* before 1899.

Pictures of significant gatherings or of individuals or families who were prominent in early leadership are valuable. These should be identified as far as possible by date, occasion, and individual names.

Clippings either separate or organized in scrapbooks bring information from many sources. Again, so far as possible, identify by date and source. For example, mark it, "*Herald of Holiness*, July 3, 1915."

Museum Objects or Artifacts. Personal effects of leaders lend much interest to our display. For example, we have two canes presently—one used by a well-known leader, the other one hewn by a noted evangelist to illustrate his sermon. We would especially like items used in worship services, such as a common Communion cup or chalice such as was used before the individual Communion glasses became common.

Personal Recollections. If you are among the "golden group" remembering early events in the churches, find a friend who has a tape recorder to visit you, and tell him some early experiences in normal conversation. Have him mail the tape to us. Or possibly you can write out your recollections.

Not all material is valuable just

because it is old. If you have a question, write us giving a description of the materials and we will check against material we already have on hand. Or send the material to us with understanding we will check through it and retain what we need and discard or return to you that we do not need.—R. R. HODGES, archivist.

Chaplain to Retire

Lt. Col. George C. Laurie, fifty-three, will retire September 30 following more than twenty-two years of active service in the chaplaincy.

Mr. Laurie, who received his Ph.D. from Burton Seminary, was commissioned in June, 1944, and was assigned as a chaplain at Camp Pickett, Va. He later took overseas assignments in Korea and Japan. He is a graduate of E.N.C.

Dr. and Mrs. Laurie plan to make their home in Florence, S.C. They have two daughters, Carolyn and Marjorie. His ministerial membership is with the South Carolina District.

New Faculty Appointments

Four new faculty appointments were announced recently by Bethany Nazarene College president, Dr. Roy H. Cantrell. Dr. Elbert D. Overholt was announced as the new director of teacher education in the department of education. Obed Watters will be a professor of mathematics. New director of intramural athletics is Don Morgan. Rev. Harper Cole, formerly buildings manager at International Center in Kansas City, is joining the business administration department and is director of data processing.



Chaplain Laurie



INDIANAPOLIS NAZARENES on their way to the first International Lay Conference on Evangelism at Ft. Lauderdale, Fla., gather in their pastor's study at First Church. They are, from left to right: Mr. and Mrs. Max McLean, Mr. and Mrs. Alan Parker, Mr. and Mrs. Claude Deboard, and Mr. and Mrs. Lloyd Brooks.

The Book Corner

REACHING THE UNCHURCHED: A MANUAL OF SURVEY PLANS By the Departments of Church Schools and Evangelism. Kansas City, Mo.: Nazarene Publishing House, 1966. 75 pages, paper, \$1.00.

Reaching the Unchurched is a manual of survey plans that have been developed by Elmer Kaufman, Dick Edwards, Ellwood Munger, L. W. Quinn, and Paul McGrady. Their values have been proved in Nazarene churches.

The information and materials relating to each survey plan were contributed by the man after whom the plan is named. It was compiled and edited by Kenneth S. Rice of the Department of Church Schools and Edward Lawlor of the Department of Evangelism.

The five plans are described in detail, including illustrations of materials used and where they can be purchased. These plans are classified under "systematic" and "rapid" survey systems. The systematic systems are designed to go around the block and account for every house. The rapid systems have been developed to help locate the most prospects in the least amount of time without any effort to account for every house in a particular area.

Techniques are discussed that have been used successfully by laymen to open doors, begin conversations, and get essential information in a minimum amount of time and leaving a good impression on the callee. Specific material to be left at different kinds of homes is included.

This book was particularly designed to help every church prepare for the denomination-wide survey in September, 1966.—K. S. Rice.

YOU CAN'T LOSE FOR WINNING By Jess C. Moody. Grand Rapids, Mich.: Zondervan Publishing Company, 1965. 152 pages, cloth, \$2.95.

Jess Moody is a Baptist pastor in Florida, and a leader among Southern Baptists. His book is written from a minister's viewpoint, and especially for ministers, but will be enjoyed and appreciated by laymen also, particularly those who are concerned about the Church and her mission in today's world.

Billy Graham's introduction to the book sees it as "refreshingly different," and indeed it is. The language is modern, down-to-earth, sometimes

startling, but always sincere. Dr. Moody employs with skill all of the up-to-date techniques of communication which he suggests for other ministers.

But the one quality Nazarenes will appreciate most is the strong, underlying current of devotion and commitment to Christ that is evident in every chapter. It came through especially strong in the chapter on prayer. You will be warmed in the heart to feel the faith this author has in the power of prayer, and in the God who answers prayer.

You may be at first shocked at the candid way he takes to task his Baptist brethren in their sins and shortcomings—but don't relax in a "holier-than-they" smugness, for before you finish you just might see yourself and some of your own church members, and be compelled to pray, "Lord, be merciful to me, too!"—James McGraw.

Any of these books may be ordered from the Nazarene Publishing House, Box 527, Kansas City, Missouri 64141. Reviews of books from other publishers do not necessarily constitute unqualified endorsement.



OKLAHOMA SANCTUARY DEDICATED—Dr. G. B. Williamson, general superintendent, preached the dedicatory message Easter Sunday in the recently completed sanctuary at Henryetta, Okla. The 32-foot walnut cross behind the pulpit is the focal point of the sanctuary, which seats more than 500 worshippers. Rev. David Krick has been pastor for nine years.

Goslaw Outlines Camp Construction Plans

The Pittsburgh District grew to almost seven thousand members, and Nazarenes earmarked 10.98 of their record giving for world evangelism, according to Dr. Robert I. Goslaw, superintendent.

His report came during the fifty-ninth district assembly held July 21-22 at Greenville, Pa. Dr. Hugh C. Benner, general superintendent, presided.

Goslaw, who is beginning the second of a four-year term, revealed development plans for a new district center near Butler, Pa. A business office and workers' cottage are under construction. A district parsonage and dormitories are planned.

Ordained were Raymond E. Stark and Ronald C. Young.

Record Attendance

The Colton, Calif., church, which averaged 260 Sunday school scholars in 1965, reported a July 24 attendance of 626 as the result of the third "giant visitors' day" rally. Average attendance has grown from about 100 to 300 currently. Rev. Ray A. Moore is pastor. The church is on the Southern California District.

Correction

The quarterly tuition costs per hour at Trevecca Nazarene College will increase from \$12.00 to \$14.00 this fall, rather than \$8.00 to \$14.00 as was reported in the July 6 *Herald*. The tuition cost was \$8.00 per hour in 1964.



TOURS N.P.H.—General Superintendent Hugh C. Benner (right) toured the Nazarene Publishing House between his district assembly assignments. M. A. Lunn, manager, (left) points out a color separation on the special edition of the Herald of Holiness to Dr. Benner and his son, Richard, a graduate student at Stanford University.

A Sunday School Worker's Pattern

If It's Mrs. Shortreed, It Must Be Thursday

It was Thursday, and Mrs. Nahas was expecting a visitor. This wasn't new. For weeks since her three daughters were contacted by a lady from the Church of the Nazarene three blocks away, she had expected a caller on Thursday afternoon.

The visitor, Thelma Shortreed, was the primary supervisor of Hot Springs (Ark.) First Church. The first call resulted in the girls becoming interested in attending Sunday school, and their mother agreeing. The children had not missed a Sunday.

Finally their mother attended, not Sunday school, but a Sunday night service. After several Sundays she was converted. Her husband, an ardent chess player who taught the pastor how to play during calls in their home, later became interested. He attended, was saved, and led his family to becoming members of the church.

The family became interested because of a survey program instituted by the church, the same kind of plan Church Schools Executive Secretary Kenneth Rice is suggesting for this fall for Nazarene Sunday schools. September is the month designated as the time for a church-wide survey.

A program which includes showing the 16-mm. film "The Investors," a dramatic story of how the investment

of time in the cause of Sunday school paid off in the changed lives of people in a community, is designed to motivate the more than 25,000 Nazarene teachers to seeing the opportunity in survey work.

A survey manual, *Reaching the Unchurched*, is a guide to workers. Other materials are being made available through the Nazarene Publishing House.

Shannon to Advisory Post

Dr. E. Boyd Shannon, director of institutional research and special programs at Pasadena College, will represent the six U.S. Nazarene colleges during a one year's leave of absence to explore federal educational assistance and foundation programs.

He and Mrs. Shannon will move to Washington, D.C., in September.

Some of his time will be spent in New York, where offices for numerous foundations are located.

Dr. Shannon is to visit each campus, and then advise college officials as to availability and appropriateness of the many and varied federal and institutional educational assistance programs.



Shannon

Central Ohio Exceeds \$200,000 for Missions

Giving to world evangelism exceeded \$200,000 among the 135 Central Ohio churches, which accounted for 11.3 percent of the funds received for all purposes, according to Dr. Harvey S. Galloway in his report to the twenty-third district assembly.

The assembly held July 21-22 at the district center near Columbus, Ohio, was presided over by General Superintendent George Coulter.

Though 774 new members were received by profession of faith, the district showed only a net increase of 59 in total membership, which now stands at 12,391.

N.M.B.F. contributions reached nearly \$26,000.

Four representatives were elected to the Zone A Nazarene college board of trustees. They are Rev. E. K. Richey, Rev. Miles A. Simmons, Dean Cox and Dale Foster, laymen.

Ordained were Rev. Hollis E. Boston and Warren E. Vore. Rev. J. Donald Carrico was newly elected to the advisory board.

Church School Enrollment High in Eastern Michigan

Sunday school enrollment reached almost seventeen thousand, two new churches were organized, and \$74,000 was pledged on a new district tabernacle, according to the report of Dr. E. W. Martin, Eastern Michigan District superintendent.

His report, the first in his current four-year term, revealed also that membership increased 185 to a total of 7,587, and giving grew almost a quarter-million dollars to \$1.8 million. The increase in Sunday school enrollment reflected a 1,094 gain.

Average attendance in Sunday school on the district last year was 9,722, good enough to lead the denomination for one-quarter of last year.

Dr. Martin's report came during the seventeenth annual Eastern Michigan District assembly, held July 13-14 in Flint, Mich. General Superintendent George Coulter presided.

The new tabernacle on the district campground is being used this summer, although it has yet to be completed. New churches are at Saline and Union Lake.

Closes Record Year

Bethany (Okla.) First Church closed its statistical year June 30 with a gain of 95 members and a record total income of \$377,000. Average weekly attendance in Sunday school was 1,408. The year closed with a financial increase of about \$70,000. Giving to world evangelism totalled \$74,500.

Former Teacher Injured

Mrs. Theda Peake, ninety-four, former teacher at Asbury College, Peniel College, and Olivet College, is recovering in Olivet, Ill., from a broken hip resulting from a fall.

Moving Ministers

Rev. Bill Orner from Magnolia, Ark., to McGehee, Ark.

Rev. Leo Guffnet from Maple Valley, Wash., to Seattle (Wash.) Olympic Hills Church.

Rev. J. M. Cook from Swift Current and Morse, Saskatchewan, into evangelistic field.

Rev. Chester A. Smith from Tallahassee (Fla.) First Church to Lakeland (Fla.) First Church.

Rev. W. D. Phillips from evangelistic field to Ironton, Ohio.

Rev. C. Neil Strait from Carmi, Ill., to Akron (Ohio) East Liberty Church.

Rev. Edward J. Eichenberger from Wadsworth, Ohio, to Kenosha, Wis.

Deaths

ROWENA E. CAGLE, eighty-eight, died July 23 in Bethany, Okla. Funeral services were conducted by Dr. M. Harold Daniels and Rev. Frank McConnell. Survivors include a daughter, Connie Yelton; two sons, Oscar and Roy; three grandchildren; two sisters; three brothers; and nieces and nephews.

LAWRENCE J. BOYD, seventy-seven, died May 25 in his home in Wellston, Ohio. Rev. Vernon C. Shafer conducted funeral services. He is survived by his wife, Anna.

PAUL FISHER MOORE, eighty-two, died July 19 in Bethany, Okla. Dr. M. Harold Daniels and Rev. Frank McConnell conducted funeral services. He is survived by a son, Jack; a daughter, Pat Westmoreland; four grandchildren; and one great-grandson.

BRUCE RECTOR MARTIN, seventy-eight, died June 29 in Oakland, Calif. Rev. Marlyn W. Anderson conducted funeral services. He is survived by his wife, Jennie; three daughters, Mrs. Virginia Fredrickson, Mrs. Doris Leavitt, and Mrs. Lois Bronson; and two sons, Bruce, Jr., and Jerry.

MYRTLE M. HILL, seventy-four, died on May 10 at Canton, Ohio, following an extended illness. Funeral services were conducted by Rev. James D. Fox. Surviving her are her husband, Earl; one son; and one daughter.

Announcements RECOMMENDATIONS

Rev. Phillip Huff is a gifted and dynamic preacher. He is also a fine singer and can carry the whole program. I recommend him without qualifications for camp meetings and any church, large or small. His address: 12 Walnut Street, South Portland,



AIM FOR EASTER COMPLETION—Nazarenes in Alliance, Ohio, look to Easter Sunday for the completion of work on a new church "home." The \$225,000 plant will seat 500 persons in the sanctuary, plus having adequate educational facilities. From left to right are Earl Stampfle, board chairman; Lynn Battershell, building committee chairman; William Gunter, architect; Mrs. Wilbur Hubbard, chairman of stewards; Rev. Austin Wright, pastor, turning spade; and Rev. C. D. Taylor, Akron District superintendent.

Maine—Joshua C. Wagner, Superintendent of Maine District.

Mitchell, Singer Rev. Robert Condon. Dr. L. Guy Nees, district superintendent.

Rev. Dick Littrell has pastored on our district for some time. He is a strong Bible preacher and has enjoyed success in revivals throughout our denomination. I highly recommend him as an evangelist. His address: Box 527, Kansas City, Missouri 64141 — Nicholas A. Hull, Superintendent of Southern California District.

EVANGELISTS' OPEN DATES

H. A. and Helen Casey, P.O. Box 527, Kansas City, Missouri: Open time in October, 1966.

A. L. Emmert, 2233 Nelson Street, Indianapolis, Indiana 46203: Open time in September, October, November, and December.

Grant M. Barton, 301 Lincoln Avenue, Bedford, Indiana: Open time in November, 1966.

BORN

—to Rev. Winston and Debby (Williams) Hatchliff, a son, John Mark, on June 4.

—to Bob and Bettie (Stouffer) Woodcock of Owego, New York, a son, Jay Darrel, on May 16.

ADOPTED

—by Rev. James and Mary Ellen (Boshart) Fox of Cambridge, Ohio, a girl, Janette Lee, born on March 8.

MARRIAGES

Miss Lucy Elizabeth Kincaid and Mr. Kenneth W. Whittenberg, on May 31, in Bethany, Oklahoma.

SPECIAL PRAYER IS REQUESTED

—by a Christian lady in Arkansas for her son and daughter-in-law, a grandson in the service, and an unsaved church member, that they will all find the Lord.

—by a Christian lady in Wyoming for her health and that an unsaved son and daughter and their families will soon find the Lord.

Nazarene Camps

August 22 to 28, Tabor, Iowa, Nazarene Camp, at Nazarene Campgrounds. Workers: Rev. Roy Betcher, Rev. Daniel Stafford, Singer Warnie Tippitt. Rev. Gene Phillips, district superintendent.

August 26 to September 4, New York District, at New District Campgrounds, Northwest Corner of Taconic Parkway and Route 199 (Take Route 199—Red Hook Exit from Taconic Parkway), Milan, New York. Workers: Dr. I. C. Mathis, Dr. L. S. Oliver, Singer Kenneth Masterman. Rev. J. H. White, district superintendent.

August 28 to September 4, Los Angeles District Camp Meeting, at Nazarene Memorial Auditorium, 1601 East Howard, Pasadena, California 91104. Workers: Dr. M. Kimber Moulton, Rev. H. Dale

September 2 to 5, Richmond, Maine, District Camp Meeting. Workers: Dr. Edward Lawlor, Singer Paul McNutt. Rev. Joshua C. Wagner, district superintendent.

District Assembly Information

HOUSTON, August 30 to September 1, at Houston First Church, 46 Waugh Drive, Houston, Texas 77007. Pastor Hugh B. Dean. General Superintendent Lewis. (N.W.M.S. convention, August 29 and 30.)

LOUISIANA, August 31 and September 1, at District Campgrounds, Highway 71, Pineville, Louisiana 71360. Pastor Jerry Tull. General Superintendent Benner. (N.W.M.S. convention, August 30; S.S. convention, August 29.)

Directories

GENERAL SUPERINTENDENTS

Office: 6401 The Paseo
Kansas City, Missouri 64131
HUGH C. BENNER, Chairman
V. H. LEWIS, Vice-Chairman
GEORGE COULTER, Secretary
HARDY C. POWERS
G. B. WILLIAMSON
SAMUEL YOUNG



DR. ORVILLE JENKINS, Home Missions executive secretary, recently dedicated this chapel, which represents the first unit of the Grand Rapids (Mich.) West Church. The building doubles as a parsonage for Pastor Dale Croll and his family.

"Showers of Blessing" Program Schedule

August 28—"Man's Sin and God's Remedy by Dallas Baggett
September 4—"A Fan or a Fanatic," by Dallas Baggett
September 11—"A Worldwide Revival Is Coming," by Dallas Baggett

NEW "SHOWERS OF BLESSING" OUTLETS:

KLEM	Le Mars, Iowa	1410 kc	9:30 a.m. Sunday
WIFE	Ashland, Va.	1430 kc	2:00 p.m. Sunday
KWCB	Searcy, Ark	1300 kc	7:15 a.m. Sunday
WIBM-FM	Jackson, Mich.	94.1 meg	6:00 p.m. Friday
KIQS	Willows, Calif.	1560 kc	9:15 a.m. Sunday
WEVE	Eveleth, Minn.	1340 kc	8:45 a.m. Saturday
NEW "LA HORA NAZARENA" STATION:			
KSPV-FM	San Fernando, Calif.	106.3 meg	10:45 a.m. Saturday



AMBASSADORS IN ARGENTINA—Dr. H. T. Reza (left photo) speaks from the back of a truck turned into a rolling church to use in street meetings during the Argentinean crusades. Ambassadors Dan Berg, with trombone, and Paul Johnson stand nearby. John Frazer (above) greets persons crowding out a Buenos Aires crusade service.

Late News

Letters, Gifts Offer Hope In "Pioneer Spirit" Drive

Tuesday is usually a slack day for mail in the office of the Board of General Superintendents. But what did arrive containing contributions toward retiring the debt on the recently purchased International Center property was an interesting variety of letters and gifts.

Some of them are as follows:

- A Missouri businessman: \$100
- An eighty-eight-year-old retiree whose income is \$150 a month, and who had experienced \$1,200 in medical bills during the year: \$5.00
- The mother of a missionary who requested certificates for herself and her son's family: \$100
- An evangelist, wife, and three children: \$2.00 each
- A missionary and wife: \$5.00
- A doctor and his family: \$215
- A U.S. Navy seaman recuperating from a case of the flu in a navy hospital: \$7.00

The letter of the seaman to the superintendents was representative of the faith and optimism concerning the fund drive.

He said:

"We can all truly testify that God has never failed to meet the need of His people, when we have trusted Him. I am certain, beyond any doubt, that this need will also be met."

Argentineans, Brazilians Respond To Students' Spiritual Challenge

Glowing reports from Argentine and Brazilian crusades with Nazarene Evangelistic Ambassadors caused Dr. H. T. Reza, coordinator for team one, to say, "I can't but believe firmly in N.E.A. work."

He and his team were in the midst of an Argentine breakthrough that saw 2,200 persons attend the final two services in which 200 persons prayed through to "complete victory," according to his report on crusades there.

In Saturday and Sunday night services (July 30-31) Argentineans, who have had a history of being reticent at coming to a public altar, filled the front of Buenos Aires Central Church. The altar was twice emptied both nights by guiding the seekers into counseling rooms, and partially filled a third time.

Rev. Sergio Franco, editor of *Heraldo de Santidad*, served as evangelist. Paul Skiles, N.Y.P.S. executive secretary, along with the Ambassadors, provided special music.

More than 100 Argentine young people from ages fifteen to twenty-five attended a discussion period with the N.E.A. team in which current social problems in the U.S. were discussed. "We believe it helped the following service," Reza said.

Argentineans also supported the campaign financially. More than \$600,000 Argentine pesos (\$6,000 in U.S. currency) was contributed during the campaign. Ambassadors preached in individual churches on Sunday morning, and saw people re-

spond by seeking spiritual help in each of the seven services.

In Brazil, team two visited Campinas, Belo Horizonte, and Brazilia, where they had a total of 11,000 in attendance during the 29 crusade services there. Workers counted 286 seekers.

The crusade received the first coverage of evangelical church news in the Sao Paulo press. Coordinator Paul Orjala said that the first open-air service ever to be held in public in Brazilia, capital of Brazil, was conducted.

Seminary Student Killed

Dan Lundgren, a twenty-three-year-old Nazarene Theological Seminary student, was killed and his wife, Karen, critically injured in a one-car accident August 7 near Leon, Iowa.

The couple graduated in 1964 from Pasadena College. His home was in Oakdale, Calif. His wife, the former Karen Snow, is from Riverdale, Calif.

In addition to attending the Seminary, Lundgren was a teacher in the Junior High Department at Kansas City First Church, and was a part-time employee at the Nazarene Publishing House.

Eight-Year-Old Contacts 518

An eight-year-old Indianapolis girl, Susie Browning, recorded 518 contacts recently in an outreach program by the Mars Hill Church there. The evangelist for a related revival was Rev. Granville Rogers, and the pastor is Rev. Harry A. Hardin.

Key Words

in
Next Sunday's Lesson

The Answer Corner

By Ralph Earle

"THOU SHALT NOT STEAL"

Exodus 20:15; Amos 8:4-5; Mark 12:38-40; Titus 2:7-10 (August 28)

● **Corn** (Amos 8:5)—Frequently in the King James Version one comes across the word "corn." For American readers this is misleading. In the United States "corn" means maize, or Indian corn, discovered in America. But in England, even today, the word "corn" is used for wheat. In Scotland and Ireland it signifies oats! This is one of many instances where the American reader needs to use an American version like the New American Standard Bible rather than the King James Version or the NEB.

Here the Hebrew word *sheber* should be rendered "grain." The Hebrew term for "wheat" (*bar*) in the same verse is actually translated "corn" more frequently than "wheat" in the King James Version. Both words refer to either wheat or barley. Wheat was eaten by the more prosperous people, barley by the poorer classes. So "grain" is the correct translation for both terms. In the Hebrew there is no distinction such as we know between "corn" and "wheat."

● **Ephah**—The matter of "weights and measures" mentioned in the Bible is a very uncertain subject. Something of the complexity of the problem may be seen by reading the article with this title in any good Bible dictionary or encyclopedia.

The difficulty rises from the fact that there were few absolute standards in ancient times, such as we have now. The cubit was the length of a man's arm below the elbow. So we find longer and shorter cubits. Even in modern times in Africa cloth was sold at the trading posts by measuring it off on a man's arms. Missionaries have told of seeing a canoe on the Congo River with one especially tall man in it. He was being brought along in order to use his long arms for a yardstick in buying cloth!

The nearest guess was that the ephah was a basket containing about three-fifths of a bushel. But other figures are given.

● **Shekel**—Before money was coined, gold and silver were weighed out for payment. The shekel was perhaps about four-tenths of an ounce.

● **Balances**—These were the ancient scales, used until fairly modern times.

Conducted by W. T. Purkiser, Editor

There is a passage I would like clarified. It is Luke 21:32. The verses before this one tell of the signs of our Lord's second coming. However, verse 32 sounds like Jesus is saying that all these things will happen in that time—that is, in the time of His disciples. Can you explain what Jesus meant? It seems like the disciples thought He would return in their time also.

The verse you ask about reads, "Verily I say unto you, This generation shall not pass away, till all be fulfilled."

There are, as usual, several explanations.

One is that the fulfillment occurred at the destruction of Jerusalem in A.D. 70, or that the "all" relates to that portion of the preceding prophecy (e.g., verse 6 ff.) which was fulfilled in the destruction of the Temple.

Another is that "generation" means (as the Greek word literally can) "race" or "kind"—either the Jewish race or the generation of believers.

A third, which I am inclined personally to accept, is that the generation Jesus intended is the generation in which the signs outlined in verses 24-30 begin to come to pass.

These signs include liberation of Jerusalem from Gentile control, distress of nations upon the earth, men's hearts

failing them for fear, and "the budding of the fig tree," a biblical symbol for Israel.

Some of these signs have certainly characterized the generation in which we live. We may be the generation that will witness the Lord's return as King of Kings and Lord of Lords.

The early Christians certainly lived in constant expectation of their Lord's return and so should we. This ought not to keep us from making long-range plans, both for ourselves and for our church, since we are commanded to "occupy till" Jesus comes, and the only way we can "occupy" effectively is to plan for the long future.

Our advice to young and old should be, "Plan as if you would live out a normal span of human life; but *live* as if Christ would come before another day should dawn."

This year I have come face-to-face with the doctrine of "Christian pacifism." I have read my Bible searching for scriptures to clarify this matter for me, but there are still questions in my mind. It seems as if in the Old Testament God led His people in war to fight and win over the non-Israelite nations. But in the New Testament Jesus himself teaches us to love God first, then our neighbor as ourselves (the greatest commandments). Doesn't this conflict with war, fighting, and killing? Does loving our brothers necessitate killing "other brethren"? I would appreciate any thoughts you have on the subject.

Certainly we can agree that war is a terrible evil. That it may, in a sin-cursed world such as ours, be the lesser of two evils seems evident to most of us.

With all due respect to those whose understanding of the Christian faith leads them to what is called "absolute pacifism," I cannot personally go along with it.

The commandments Jesus gave which you mention are both quotations from the Old Testament. The New Testament itself recognizes that "wars and rumours of wars" will blight human life down to the very end of time (Matthew 24:6; Mark 13:7; Luke 21:9). One of the God-ordained functions of civil government is bearing "the sword" to resist evil (Romans 13:4), which certainly indicates domestic police-power,

and may well include international police action.

Nor does it seem to me quite sufficient to take refuge behind a personal or individual nonparticipation. The complexities of human life are such that every loaf of bread I buy contributes to the support of a military establishment.

What then can a Christian do? He can certainly exercise his right to vote for and to support every possible political move toward peace. And he can obey the command of I Timothy 2:1-2, "I exhort therefore, that, first of all, supplications, prayers, intercessions, and giving of thanks, be made for all men; for kings, and for all that are in authority; that we may lead a quiet and peaceable life in all godliness and honesty."

Peace is not made at the council tables, nor by treaties, but in the hearts of men.

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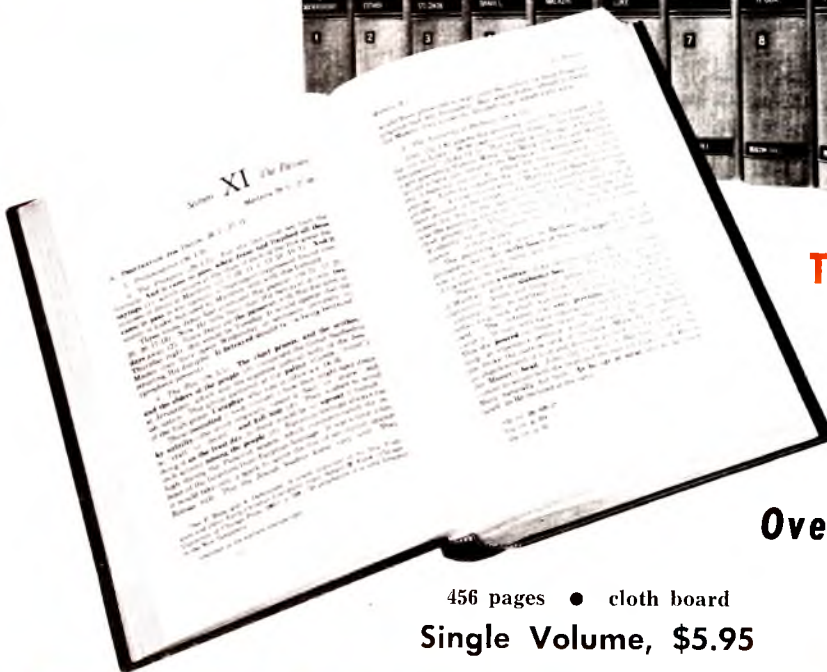
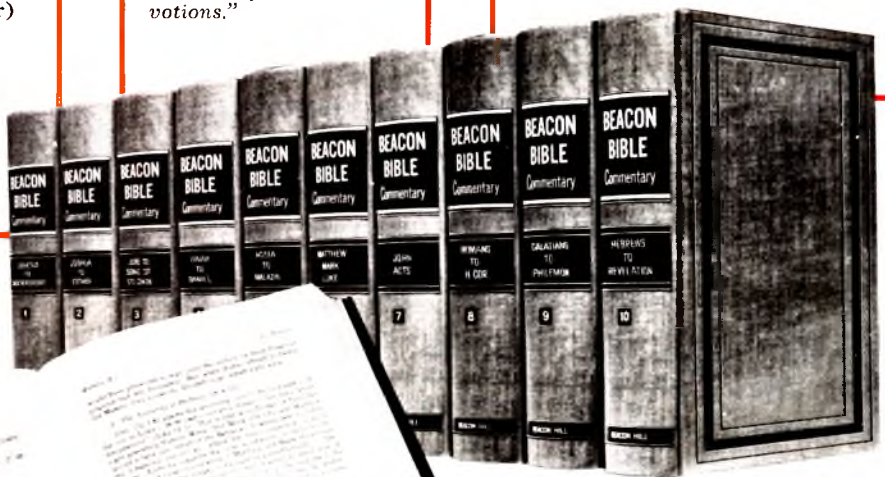
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